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for entrance, and this is closed up after the bather enters. Stones are heated by a fire in the bath itself, or are thrown in after being heated outside. In this oven, heated to a suffocating temperature, the naked native revels for a long time in the steam and mud, meanwhile singing, howling, praying, and finally rushes out dripping with perspiration, to plunge into the nearest stream.[191] Every lodge is surrounded by a pack of worthless coyote-looking curs. These are sometimes made to carry small burdens on their backs when the tribe is moving; otherwise no use is made of them, as they are never eaten, and, with perhaps the exception of a breed owned by the Okanagans, are never trained to hunt. I give in a note a few miscellaneous customs noticed by travelers.[192]

These natives of the interior are a healthy but not a very long-lived race. Ophthalmia, of which the sand, smoke of the lodges, and reflection of the sun's rays on the lakes are suggested as the causes, is more or less prevalent throughout the territory; scrofulous complaints and skin-eruptions are of frequent occurrence, especially in the Sahaptin family. Other diseases are comparatively rare, excepting of course epidemic disorders like

[191] *Lewis and Clarke's Trav.*, pp. 343–4; *Parker's Explor. Tour*, pp. 241–2; *Ross' Adven.*, pp. 311–12.

[192] The Walla Wallas receive bad news with a howl. The Spokanes 'cache' their salmon. They are willing to change names with any one they esteem. 'Suicide prevails more among the Indians of the Columbia River than in any other portion of the continent which I have visited.' *Kane's Wand.*, pp. 282–3, 307–10. 'Preserve particular order in their movements. The first chief leads the way, the next chiefs follow, then the common men, and after these the women and children.' They arrange themselves in similar order in coming forward to receive visitors. Do not usually know their own age. *Parker's Explor. Tour*, pp. 87, 133–4, 242. Distance is calculated by time; a day's ride is seventy miles on horseback, thirty-five miles on foot. *Ross' Adven.*, p. 329. Natives can tell by examining arrows to what tribe they belong. *Ross' Fur Hunters*, vol. ii., p. 167. Kliketats and Yakimas often unwilling to tell their name. *Gibbs*, in *Pac. R. R. Rept.*, vol. i., p. 405. 'D'après toutes les observations que j'ai faites, leur journée équivaut à peu près à cinquante ou soixante milles anglais lorsqu'ils voyagent seuls, et à quinze ou vingt milles seulement lorsqu'ils lèvent leur camps.' *De Smet, Voy.*, p. 205. Among the Nez Percés everything was promulgated by criers. 'The office of crier is generally filled by some old man, who is good for little else. A village has generally several.' *Irving's Bonneville's Adven.*, p. 286. Habits of worship of the Flatheads in the missions. *Dunn's Oregon*, pp. 315–6. 'A pack of prick-eared curs, simply tamed prairie wolves, always in attendance.' *Lord's Nat.*, vol. i., pp. 71–3.

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164/757 small-pox and measles contracted from the whites, which have caused great havoc in nearly all the tribes. Hot and cold baths are the favorite native remedy for all their ills, but other simple specifics, barks, herbs, and gums are employed as well. Indeed, so efficacious is their treatment, or rather, perhaps, so powerful with them is nature in resisting disease, that when the locality or cause of irregularity is manifest, as in the case of wounds, fractures, or snake-bites, remarkable cures are ascribed to these people. But here as elsewhere, the sickness becoming at all serious or mysterious, medical 756 treatment proper is altogether abandoned, and the patient committed to the magic powers of the medicine-man. In his power either to cause or cure disease at will implicit confidence is felt, and failure to heal indicates no lack of skill; consequently the doctor is responsible for his patient's recovery, and in case of death is liable to, and often does, answer with his life, so that a natural death among the medical fraternity is extremely rare. His only chance of escape is to persuade relatives of the dead that his ill success is attributable to the evil influence of a rival physician, who is the one to die; or in some cases a heavy ransom soothes the grief of mourn- 173 ing friends and avengers. One motive of the Cayuses 757 in the massacre of the Whitman family is supposed to have been the missionary's failure to cure the measles in the tribe. He had done his best to relieve the sick, and his power to effect in all cases a complete cure was un- 756 questioned by the natives. The methods by which the medicine-man practices his art are very uniform in all the nations. The patient is stretched on his back in the centre of a large lodge, and his friends few or many sit about him in a circle, each provided with sticks wherewith to drum. The sorcerer, often grotesquely painted, enters the ring, chants a song, and proceeds to force the evil spirit from the sick man by pressing both clenched fists with all his might in the pit of his stomach, kneading and pounding also other parts of the body, blowing occasionally through his own fingers, and sucking blood

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from the part supposed to be affected. The spectators pound with their sticks, and all, including doctor, and often the patient in spite of himself, keep up a continual song or yell. There is, however, some method in this madness, and when the routine is completed it is again begun, and thus repeated for several hours each day until the case is decided. In many nations the doctor finally extracts the spirit, in the form of a small bone or other object, from the patient's body or mouth by some trick of legerdemain, and this once effected, he assures the surrounding friends that the tormentor having been thus removed, recovery must soon follow.[190]

[190] The Nez Percés 'are generally healthy, the only disorders which we have had occasion to remark being of scrophulous kind.' With the Sokulks 'a bad soreness of the eyes is a very common disorder.' 'Bad teeth are very general.' The Chilluckittequaws' diseases are sore eyes, decayed teeth, and tumors. The Walla Wallas have ulcers and eruptions of the skin, and occasionally rheumatism. The Chopunnish had 'scrofula, rheumatism, and sore eyes,' and a few have entirely lost the use of their limbs. *Lewis and Clarke's Trav.*, pp. 341, 352, 382, 531, 549. The medicine-man uses a medicine-bag of relics in his incantations. *Parker's Explor. Tour*, pp. 240–1. The Okanagan medicine-men are called *tlaquillaughs*, and 'are men generally past the meridian of life; in their habits grave and sedate.' 'They possess a good knowledge of herbs and roots, and their virtues.' I have often 'seen him throw out whole mouthfuls of blood, and yet not the least mark would appear on the skin.' 'I once saw an Indian who had been nearly devoured by a grizzly bear, and had his skull split open in several places, and several pieces of bone taken out just above the brain, and measuring three-fourths of an inch in length, cured so effectually by one of these jugglers, that in less than two months after he was riding on his horse again at the chase. I have also seen them cut open the belly with a knife, extract a large quantity of fat from the inside, sew up the part again, and the patient soon after perfectly recovered.' The most frequent diseases are 'indigestion, fluxes, asthmas, and consumptions.' 'Instances of longevity rare. *Ross' Adven.*, pp. 302–8. A desperate case of consumption cured by killing a dog each day for thirty-two days, ripping it open and placing the patient's legs in the warm intestines, administering some barks meanwhile. The Flatheads subject to few diseases; splints used for fractures, bleeding with sharp flints for contusions, ice-cold baths for ordinary rheumatism, and vapor bath with cold plunge for chronic rheumatism. *Cox's Adven.*, vol. ii., pp. 90–3, vol. i., pp. 248–51. Among the Walla Wallas convalescents are directed to sing some hours each day. The Spokanes require all garments, etc., about the death-bed to be buried with the body, hence few comforts for the sick. *Wilkes' Nar.*, in *U. S. Ex. Ex.*, vol. iv., pp. 426–7, 485. The Flatheads say their wounds cure themselves. *De Smet, Voy.*, pp. 198–200. The Wascos cure rattlesnake bites by salt applied to the wound or by whisky taken internally. *Kane's Wand.*, pp. 205, 273, 317–18. A female doctor's throat cut by the father of a patient she had failed to cure; *Hines' Voy.*, p. 190. The office of medicine-men among the Sahaptins is generally hereditary. Men often die from fear of a medicine-man's evil glance. Rival doctors work on the fears of patients to get each other killed. Murders of doctors somewhat rare among the Nez Percés. *Alvord*, in *Schoolcraft's Arch.*, vol. v., pp. 672–3, 655. Small-pox seems to have come among the Yakimas and Kliketats before direct intercourse with whites. *Gibbs*, in

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765 Grief at the death of a relative is manifested by cutting the hair and smearing the face with black. The women also howl at intervals for a period of weeks or even months; but the men on ordinary occasions rarely make open demonstrations of sorrow, though they sometimes shed tears at the death of a son. Several instances of suicide in mourning are recorded; a Walla Walla chieftain caused himself to be buried alive in the grave with the last of his five sons. The death of a wife or daughter is deemed of comparatively little consequence. In case of a tribal disaster, as the death of a prominent chief, or the killing of a band of warriors by a hostile tribe, all indulge in the most frantic demonstrations, tearing the hair, lacerating the flesh with flints, often inflicting serious injury. The sacrifice of human life, generally that of a slave, was practiced, but apparently nowhere as a regular part of the funeral rites. Among the Flatheads the bravest of the men and women ceremonially bewail the loss of a warrior by cutting out pieces of their own flesh and casting them with roots and other articles into the fire. A long time passes before a dead person's name is willingly spoken in the tribe. The corpse is commonly disposed of by wrapping in ordinary clothing and burying in the ground without a coffin. The northern tribes sometimes suspended the body in a canoe from a tree, while those in the south formerly piled their dead in wooden sheds or sepulchres above ground. The Okanagans often bound the body upright to the trunk of a tree. Property was in all cases sacrificed; horses usually, and slaves sometimes, killed on the grave. The more valuable articles of wealth were deposited with the body; the rest suspended on poles over and about the grave or left on the surface of the ground; always previously damaged in such manner as not to tempt the sacrilegious thief, for their places of

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Pac. R. R. Rept., vol. i., pp. 405, 408. A Nez Percé doctor killed by a brother of a man who had shot himself in mourning for his dead relative; the brother in turn killed, and several other lives lost. *Ross' Fur Hunters*, vol. i., p. 239.